

THE

Better-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit talketh unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, August 30, 1858.

Price One Penny.

Minutes of a Special Council of the Authorities of the European Missions.

A Special Council, consisting of Elders Orson Pratt, Ezra T. Benson, and Franklin D. Richards, of the Council of the Twelve Apostles; of Elder Cyrus H. Wheelock, Counsellor to President F. D. Richards; of the Presidents of the Scandinavian, Swiss and Italian, French, Irish, and Welsh Missions; and of the Pastors and Presidents of the Conferences in Britain, and of several Elders lately arrived from Utah, convened in Villa Street Chapel, Birmingham, at 10 o'clock, a.m., July 21, 1856. This Council was called for the purpose of learning, more fully, the condition of the work of the Lord in Europe, that such counsel might be given, and measures adopted, as the Holy Spirit should dictate to promote its progress.

The Council was opened by prayer by Elder Benson. President RICHARDS arose and said—"I wish you, brethren, to put everything away from your minds which is foreign to the object that we have in view in meeting together. One of the objects we have in view in thus assembling from time to time in Conference is, that the Pastors and Presidents may state their feelings and views relative to the work in their various fields of labour, as well as the minds and feelings of the Saints in general; and also that the fire of Zion may be rekindled, the ashes blown off, and renewed energy and vigour diffused throughout the

whole Mission. I remember that such was the case after the last meeting of the kind. I can see those before me who have laboured under me during the past two years, and, I rejoice exceedingly in thus meeting with them; but when I look back upon the work which has been accomplished in that time, it is small, very small indeed, when compared with what is to be done, considering that there are thousands and tens of thousands of the human family who are going down to death and destruction, for the lack of that knowledge with which the people of God are blessed. Yet, I feel that I have done all that has been possible, and all that I have had strength to do, for the rolling on of the work in these lands. I am satisfied with the brethren who have been labouring under me, for I have had their hearty co-operation in carrying out all measures that I have thought it wisdom to adopt. It has been owing to this union of the Priesthood that we have been enabled to roll on the purposes of God, to the extent which we have done; and it is our privilege to increase in this and every other good thing, necessary for the further advancement of the same, so that the good and the pure may be more speedily gathered out, while the wicked go to their own place.

"Before proceeding any further, I will allude to one thing that has existed in

the policy of the Church, in the British Isles, which has not been carried out in other missions of the Church, in the latter days, that I am aware of. I will show satisfactory reasons why it has been pursued here; the matter will then be before Elders Pratt and Benson, and it will be for them to decide whether it is advisable for a change to be made now, or at any other time, or to continue as at present.

"It was through certain instructions, which most here will recollect, in a General Epistle from the First Presidency, that the Presidency of these lands selected some from among the most faithful native Elders, to hold the office of Conference President, and, at the same time, at a Council of this kind in London, brethren from Zion were appointed to hold the office which we have called that of Pastor, to take charge of three or four Conferences, to preside over the Presidents, and to teach and counsel them by the light of the spirit of Zion. Since then, there has been a Pastor, accessible in each field of labour, who has been enabled to answer questions on many matters, on which counsel has been wanted, that would otherwise have been sent to Liverpool, to the Presidency there, and have kept some one continually writing letters to answer them. Then, again, the Lord has revealed many things in Zion which He has not revealed abroad, and it was my desire to bless the Conferences as much as possible, and, by appointing Elders to preside over them, as Pastors, who had come from Zion, I believed that that end would be accomplished, in a great measure.

"I am happy to say, that all I anticipated in those appointments, taking the Conferences generally, has been realized. Such has been the case in every Conference, where the President has duly appreciated that office. I could cite some instances where Presidents of Conferences have considered the Pastor to be a spy upon them, but it is my opinion that whenever a President feels like this, he has great need of some one to look after him. Such a feeling is unworthy of men in such positions, and is calculated to bring affliction wherever it is found existing. If we are not all one in our object, and in our mode of attaining to that object—if a oneness does not exist, right down to the last and the lowest in the Priesthood, there the cause of God is

impeded. It cannot prosper in the hands of those who do not feel one with those who are placed over them, for the spirit of life and salvation is not there.

"Wherever such persons are, there is a *particular* reason why a Pastor should be there to direct and teach him. I am happy to say, that such cases have been of rare occurrence; but, wherever such a spirit has been manifested, it has tended to shut out light and knowledge from the people of God. I hope no such persons are present on this occasion.

"I have now stated why the office of Pastor was instituted; and I leave it to the decision of Elders Pratt and Benson, whether it shall be dispensed with hereafter or not.

"The brethren who will be called upon to represent their fields of labour might say, they hardly know what to represent, but I will just observe, that you are requested to state the views and feelings of the people throughout your Conferences, and fields of labour, and whether it is necessary or advisable to alter any plan that has hitherto been carried out; and, if Elders Pratt and Benson deem it necessary so to do, I shall not feel my honour infringed upon in the least. I want them to do what is best for Israel in these lands, for that ought to be first in our hearts, all the time.

"I wish the brethren to be brief and comprehensive in their representations, so that the brethren who have come to preside may know and understand the state of the Missions, and may thus be enabled to carry things on, from where we leave off. I feel reluctant to take up more time, but I will just say, that I have had great pleasure in my labours during the last two years, and that whatever has been done, has not been done by our own strength, but by the power and wisdom of God. It is His work, and to Him let the glory be given.

"With these remarks, I will call upon Elder Haight to represent to us the condition of the Scandinavian Mission."

Elder H. C. HAIGHT arose and said— "The condition of the Mission is good. I am labouring among a good people, but they are surrounded with many unfavourable circumstances. The laws of the land prohibit the spread of the Gospel, to a very great extent. Notwithstanding this, many have been brought to a knowledge of the truth, through the faithfulness of

the Elders who have been called to labour with me.

"In Denmark we have religious liberty still, to a very limited extent; in Sweden less still, where we have to labour as it were privately and in secret, but our labours have been blessed, and many have been brought to a knowledge of the truth. During the last half year, there have been added to the Church, in that Mission, 484 persons. I may say, that the people are glad when they come to an understanding of the truth; and they are faithful Saints, and all who labour in the ministry are faithful, and willing to carry out the instructions that are given to us, through the Presidency here, and in Zion. They are pleased with the counsels which have been given relative to learning the English language, and are trying to carry them out, because they are satisfied that in so doing benefit will accrue to them. We have thirteen schools where the Saints can learn the English language, and this causes their hearts to rejoice.

"The P. E. Fund and the hand-cart scheme are also matters in which they rejoice much, for they see through these that the time is not far off when their deliverance will come.

"Perhaps my brethren would like to hear a little respecting the emigration from that land. Heretofore, it has been deemed advisable that it should take place in the fall of the year, but, so far as I am acquainted with it, and the interests of the people, I think it would be much better, in the spring. My reasons are these, in the fall of the year it is very cold and distressing to cross the sea; it is also a bad time to dispose of their property. When they arrive in America, it is often very difficult for them to obtain labour, they are not used to the climate; living is dearer in the States than in Scandinavia, and, in the midst of these unpropitious circumstances, sickness and death often step in. Therefore, taking all things into consideration, my opinion is, that it would be better for the Saints to emigrate in the spring than in the fall of the year.

"I received an account last evening of the progress of the work in Norway. It is going along rapidly. Karl Dorius, who has been trying to open new places in that country—which has been a very difficult matter—has delivered some public lectures, which the priests attended. A public discussion has taken place, and has

created a favourable impression. He has received the assurance, from several policemen, that if he would continue his lectures, they would protect him. This gives him great joy, and no doubt it does the same to you, my brethren.

"I have nothing further upon my mind, that I wish to say at the present time. I pray that the Lord will bless us in our counselling together, and be with us through all coming life, and save us in His kingdom. Amen."

Elder JOHN L. SMITH was called upon to represent the Swiss and Italian Missions. He said—"Relative to my field of labour, I can say, that as far as we have liberty, the Missions are in a prosperous condition. We have to labour under many of the disadvantages of which brother Haight has spoken. The number of Saints is not so large in my Mission as in Scandinavia. It is about 300. Two foreign Elders are all that we are allowed to have, all the rest are native ones.

"We have only two fields of labour—one of them is in the canton of Geneva, where Elder Francis is allowed to reside. If any other 'Mormon' Elder goes there, he is obliged to leave or be thrown into prison. Elder Sechrist was marched out of the country between two thieves, besides standing amidst filth in a dungeon 24 hours. I believe that the work will prosper there yet, and that our numbers will increase. The Elders are on hand to do whatever they are called to do. The hand-cart scheme, the Saints glory in.

"Our financial position is such, that President Richards has not yet seen fit to apportion to us a payment for the Temple Offering. We have not been able to keep ourselves. If we are found speaking about funds, we soon receive an order to desist or leave the country.

"The Catholic priests have not so much influence throughout Switzerland as they had, but we have had to contend with them, as we do everywhere where the Gospel is preached. The brethren, and sisters, and Elders, wherever they meet with these men, immediately commence to talk about 'Mormonism,' in order that they may hear it. It is a rare occurrence for us to get into a carriage there, without finding a Catholic priest in it, but now we can never get them to converse with us; they have learned to let us alone, severely, except by libelling us. The French and German papers are full of

reports about the 'Mormons,' and everything they can do, to create a little excitement, they do.

"According to the laws of Switzerland, religious liberty is allowed; but that law is not carried out. The populace frequently take the law into their own hands, and we are sometimes treated to a coat of mud, a few kicks in the ribs, and other luxuries of the same kind, when we go into a canton where what we say is not palatable. These things only make the brethren feel better. They rejoice that they are privileged with the holy Priesthood, and are worthy of being clubbed and mobbed for the sake of the Gospel. They are on hand to do anything, to go to prison, or anything else. The Saints are willing to do all they can for the spread of the work. We have a room in Geneva, where we assemble. There are only about 50 Saints in that Conference, some thirty of whom are in the Geneva Branch.

"I would here say, that brother Richards has been a father to the Missions, and to me. He has assisted, both with counsel and means. It has pained me to receive the latter, but circumstances have compelled me to do so. When brother Chislett was called to go to the Valley, I felt alone, and almost lost, but brother Franklin told me in his blessing that I should have the Spirit of the Lord to direct me, and I have had it. Thus, the words of brother Franklin have been fulfilled; the words of the brethren in the Valley have been fulfilled, and the words of brother Brigham, to a great extent, have been, and what have not been, I know will be if I am faithful.

"Elder Francis is now in Turin, and there is some prospect that he will be able to accomplish the part assigned him. He is residing there with a gentleman and lady who are Catholics. They treat him with kindness. Lately he has sounded them a little upon the principles of the Gospel. They are not unpalatable, and they wish to know more about them.

"There is one gentleman, a member of the Church, in Geneva, who has been a Catholic priest. One of the sisters fell in with him and his wife, who has been brought up in a convent. She gave them a book, and talked a little about 'Mormonism'; the next Sabbath they came to our meeting, and on the following he was baptized. Soon after that, they heard

sounds, which they could not account for, all over their house. These rappings continued, but they could not discover the cause. The brother came to me and asked what he was to do. I told him that I would give him the Priesthood; I did so, and he went home and heard no more of the rappings. As soon as his family heard of what he had done, they dropped all communication with him. They used to send him money; but it was all stopped. He has written to them, and his letters are disregarded. He has gone to work on the railway with pick and shovel. He says, if he has nothing to eat he will live a 'Mormon,' and die one too.

"We have organized a new Branch, about fifty miles from Geneva, and we have had good times there. One of the Elders has been banished; two others were also banished, but they have been recalled.

"I have thought much upon the subject of emigration, and I think, with brother Haight, that it will be better for the Saints to emigrate in the spring than in the fall of the year.

"I do not think of anything more to say. May the God of Israel bless us in our counselling together, and fill us with wisdom is my prayer Amen."

President RICHARDS made some further remarks upon these Missions, among which were the following—"These Missions are surrounded with great difficulties. There is some trouble in getting passports, and they have to be examined time after time, very carefully, before you can even get to some of these places. Absolutism prevails, in some parts on the Continent, to such an extent, that the police can arrest you and examine all in your possession, without knowing the least thing wrong about you, but they can do this if they only happen to fancy anything wrong.

"The condition of many of the Saints in those countries is very distressing. When I was in those Missions, in Italy their situation was truly deplorable. They looked like the mere remnant of our race, worn down in body, and compelled to live upon roots and leaves, and they had not a sufficiency of these, owing to the failure of the crop upon which they chiefly depended, and even the meagre supply of leaves and roots they obtained from the Catholics and Protestants, and many of them through suffering were brought to the very gates

nessed, awoke within me the liveliest sympathy, and I have sent off some to the Valley, because I saw there was no hope for them there.

"I feel tender towards these Missions, and am anxious that they should be sustained. I have said this much, because I wish the brethren here, and also those of the Presidency, to understand their situation.

"American brethren are not allowed to labour in the Swiss Mission. Elder J. L. Smith is allowed to reside in Geneva, because it is more liberal than other cantons, and is a place where factions from America and England go to concoct their schemes. One volume of the *Darsteller* has been published, and the second is commenced, and it is this which carries light through the land."

After some further remarks by Elder Karl Mäser, and President Richards, with regard to the Missions on the Continent, Elder George D. KEATON gave a representation of the French Mission.

He said,— "In relation to the French Mission, I have to say, that it is only a small concern, therefore it will not require a great many words to represent it.

"The Paris Conference consists of three Branches. One of them is believed to be in very doubtful standing; nothing has been heard of it for three years; no one can visit it. Two Elders visited it in 1853, and one of them was imprisoned.

"The Paris and Havre Branches are only small. I visited them in May last. They feel well, and are disposed to do what they can for the spread of the Gospel. In Paris there are several in the Priesthood, and they are willing to do what they can there. Most of the Elders in France speak the German language. There are a great many Germans in Paris, and the *Darsteller* is circulated there. In Havre, there is only one Elder; indeed, he is the

only male member, except one little boy thirteen years of age. What few Saints are there, are doing well, and they have the spirit of emigration among them. It really did my heart good, and raised emotions within me, which I cannot describe, to see and hear the good old motherly sisters there, they are so anxious to get to Zion. The Saints are poor, and the prospects for the spread of the Gospel are not very encouraging; there are no Travelling Elders there.

"In the Channel Islands, I am sorry to say, that the work is not in such a flourishing condition, as I should like to see it. In the first place, we are isolated and scattered; another thing is, we are only few in number. The Mission is very poor. In corroboration of this, I need only state, that I was hunting about to get means to come here, and then could only succeed in getting ten shillings; one gave me two shillings, another four, another borrowed four, and I borrowed four, and so managed to come along. Although not in a flourishing condition, yet I have hopes that the prospects are brightening. Since I have been there the Saints have improved in everything, but we are only few altogether.

"We have been doing our best to cause a spirit of inquiry among the people. Good may be the result. We are going to circulate a number of the tracts entitled, *Marriage and Morals in Utah*, which we hope will be productive of much good. I am hard set; if I had the assistance of good experienced brethren, it would be of great service to the Mission. Those from the Valley would be the best. By their means we should begin to move along, and good would be done."

Elders Dunbar and Kay sung, "In sweet meditation" &c., when the Council adjourned to two o'clock p.m. President C. H. Wheelock closed by prayer.

(To be continued.)

History of Joseph Smith.

(Continued from page 538.)

[MAY, 1841.]

Wednesday, 26th. Elder Lorenzo Snow writes from London, that the Church there numbers 74 members, having hap-

tized 18 since his return from Manchester Conference, and that Elder O. Hyde was at the London Conference on the 16th instant.

Elder Joseph Fielding was at the Isle of Man.

Thursday, 27th. Elders Willard Richards, Wilford Woodruff, Geo. A. Smith, and John M. Bernhisel visited the shipping and principal buildings in New York.

Sir Hugh Gough being about to storm Canton with the British forces, the Chinese agreed to pay a ransom of £6,000,000.

Monday, 31st. Elder B. Young visited the Saints on Long Island.

Tuesday, June 1st. I accompanied my brother Hyrum, and William Law, as far as Quincy, on their mission to the East.

Elder Sidney Rigdon has been ordained a Prophet, Seer, and Revelator.

Elder B. Young returned from Long Island to New York. Elder Willard Richards went to Richmond, Massachusetts, with his family, and Elder W. Woodruff to Portland, Maine.

Friday, 4th. Elders Young, Kimball, and Taylor left New York for Nauvoo, by way of Philadelphia, Pittsburgh, and St. Louis. Geo. A. Smith and R. Hedlock started at the same time, and went to New Egypt, New Jersey.

I called on Governor Carlin, at his residence in Quincy. During my visit with the Governor, I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the Governor of Missouri for my arrest. In a very few hours after I had left the Governor's residence, he sent Thomas King, Sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.

Saturday, 5th. While I was staying at Heberlin's Hotel, Bear Creek, about 28 miles south of Nauvoo, Sheriff King and posse arrested me. Some of the posse, on learning the spirit of the officer from Missouri, left the company in disgust, and returned to their own homes. I accordingly returned to Quincy, and obtained a writ of *habeas corpus* from Charles A. Warren, Esq., Master in Chancery; and Judge Stephen A. Douglass happening to come to Quincy that evening, he appointed to give a hearing on the writ on the Tuesday following, in Monmouth, Warren County, where the court would then commence a regular term.

William and Geo. A. Smith attended a meeting in the woods, near New Egypt,

New Jersey, and preached to a large assembly; also preached on Sunday 6th, and three were baptized; and after preaching on the 7th, four more were baptized.

Sunday, 6th. News of my arrest having arrived in Nauvoo last night, and being circulated through the City, Hosea Stout, Tarleton Lewis, William A. Hickman, John S. Higbee, Elijah Able, Uriel C. Nickerson, and George W. Clyde, started from the Nauvoo landing in a skiff, in order to overtake me, and rescue me, if necessary. They had a heavy head wind, but arrived in Quincy at dusk; went up to Benjamin Jones's house, and found that I had gone to Nauvoo in charge of two officers.

I returned to Nauvoo in charge of the officers (Sheriff King had been suddenly seized with sickness; I nursed and waited upon him in my own house, so that he might be able to go to Monmouth), and notified several of my friends to get ready and accompany me the next morning.

Monday, 7th. I started very early for Monmouth, seventy-five miles distant (taking Mr. King along with me, and attending him during his sickness), accompanied by Charles C. Rich, Amasa Lyman, Shadrack Roundy, Reynolds Cahoon, Charles Hopkins, Alfred Randall, Elias Higbee, Morris Phelps, John P. Green, Henry G. Sherwood, Joseph Younger, Darwin Chase, Ira Miles, Joel S. Miles, Lucien Woodworth, Vinson Knight, Robert B. Thompson, George Miller, and others. We travelled very late, camping about midnight in the road.

Tuesday morning, 8th. Arrived at Monmouth, and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain "*a sight of the Prophet*," expecting to see me in chains. Mr. King (whose health was now partly restored) had considerable difficulty in protecting me from the mob that had gathered there. Mr. Sidney H. Little, for the defence, motioned, "That the case of Mr. Smith should be taken up," but was objected to by the States' Attorney, *pro tem*, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

In the evening, great excitement prevailed, and the citizens employed several attorneys to plead against me.

I was requested to preach to the citizens of Monmouth; but as I was a prisoner, I kept closeted in my room, for I could not even come down stairs to my meals, but the people would be crowding the windows to get a peep at me, and therefore appointed Elder A. Lyman to preach in the Court House on Wednesday evening.

Wednesday, 9th. At an early hour the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers. This course would have delayed the proceedings, and, as it was not important to the issue, the attorneys for the defence admitted that there was an indictment, so that the investigation might proceed.

Mr. Warren, for the defence, then read the petition, which stated that I was unlawfully held in custody, and that the indictment, in Missouri, was obtained by fraud, bribery, and duress, all of which I was prepared to prove.

Mr. Little then called upon the following witnesses, viz.—Morris Phelps, Elias Higbee, Reynolds Cahoon, and George W. Robinson, who were sworn. The counsel on the opposite side objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the court through the entire day.

All the lawyers on the opposite side, excepting two, viz., Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs. Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.

The counsel on behalf of the defence, Messrs. Charles A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker, and Archibald Williams, acting nobly and honourably, and stood up in the defence of the persecuted, in a manner worthy of high-minded and honourable gentlemen. Some had even been told that if they engaged on the side of the defence, they need never look to the citizens of that County for any political favours. But they were not to be

overawed by the popular clamour, or deterred from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well, without exception; and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption.

The court, after hearing the counsel, adjourned about half-past six o'clock, p.m.

When I was at dinner, a man rushed in and said, "Which is Jo Smith? I have got a five dollar Kirtland bill, and I'll be damned if he don't take it back I'll sue him, for his name is to it." I replied, "I am the man;" took the bill and paid him the specie, which he took very reluctantly, being anxious to kick up a fuss.

The crowd in the court was so intense, that Judge Douglass ordered the Sheriff of Warren County to keep the spectators back; but he neglected doing so, when the Judge fined him ten dollars. In a few minutes he again ordered the Sheriff to keep the men back from crowding the prisoner and witneases. He replied, "I have told a constable to do it," when the Judge immediately said, "Clerk, add ten dollars MORE TO THAT FINE." The Sheriff, finding neglect rather expensive, then attended to his duty.

A young lawyer from Missouri volunteered to plead against me; he tried his utmost to convict me, but was so high with liquor, and chewed so much tobacco, that he often called for cold water. Before he had spoken many minutes he turned sick, requested to be excused by the court, and went out of the Court House, *putting all the way down stairs.* (As the Illinois call the Missouri people *pukes*, this circumstance caused considerable amusement to the members of the bar.) During his plea, his language was so outrageous that the Judge was twice under the necessity of ordering him to be silent.

Mr. O. H. Browning then commenced his plea, and in a short time the puking lawyer returned, and requested the privilege of finishing his plea, which was allowed.

Afterwards Mr. Browning resumed his pleadings, which were powerful; and,

when he gave a recitation of what he himself had seen at Quincy, and on the banks of the Mississippi river, when the Saints were "exterminated from Missouri," where he tracked the persecuted women and children by their bloody footmarks in the snow, they were so affecting that the spectators were often dissolved in tears. Judge Douglass himself, and most of the officers wept, for they were under the necessity of keeping the spectators company.

Elder Amasa Lyman, during the evening, preached a brilliant discourse in the Court House, on the first principles of the Gospel, which changed the feelings of the people very materially.

The following letter is from the Editor of the "Times and Seasons"—

American Hotel, Monmouth, Warren County, Illinois, June 5, 1841,
Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favour of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honour in the sight of all patriotic citizens who listened to the same. He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith. We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous, and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high-minded and honourable gentleman, such as we ever considered him to be, since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee, but the pure and patriotic feelings of Christian benevolence, and a sense of justice and of right. While he was answering the mon-

strous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children, barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying, that to tell us to go to Missouri for a trial was adding insult to injury; and then said—
"Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror, sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of Justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath, in defence of an oppressed American citizen."

Thursday morning, 10th. The court was opened about 8 o'clock, when Judge Douglass delivered his opinion on the case.

He said—"That the writ being once returned to the Executive by the Sheriff of Hancock County was dead, and stood in the same relationship as any other writ which might issue from the Circuit Court; and consequently, the defendant could not be held in custody on that writ. The other point, whether evidence in the case was admissible or not, he would not at that time decide, as it involved great and important considerations relative to the future conduct of the different States. There being no precedent, as far as they had access to authorities, to guide them; but he would endeavour to examine the subject, and avail himself of all the authorities which could be obtained on the subject, before he would decide that point. But on the other, the defendant must be liberated."

This decision was received with satisfaction by myself and the brethren, and all those whose minds were free from prejudice. It is now decided, that before another writ can issue, a new demand

must be made by the Governor of Missouri. Thus have I been once more delivered from the fangs of my cruel persecutors, for which I thank God, my Heavenly Father.

I was discharged about 11 a.m., when I ordered dinner for my company, now increased to about 60 men; and when I called for the tavern bill, the unconscionable fellow replied, "Only one hundred and sixty dollars."

About 2 p.m., the company commenced their return, travelled about 20 miles, and camped by the way side.

Friday, 11th. Started very early, arrived at La Harpe for dinner, and returned

safely to Nauvoo by 4 p.m., where I was met by the acclamations of the Saints.

Elder Geo. A. Smith met Elder John E. Page at Philadelphia, and advised him to take up contributions to enable him to sail within three days in the *Garrick* for England, and overtake Elder O. Hyde, and accompany him to Jerusalem, promising to use all the influence and exertion in his power to assist him. Elder Page rejected the proposition. Elder Smith subsequently learned that Elder Page had sufficient money, without collections to have taken him through to England.

(To be continued.)

Ch. Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 29, 1856.

TRACTS FOR CIRCULATION.—The first and second Numbers of a new series of tracts, on the first principles of the Gospel, are now ready for circulation. The title of the first Number is, THE TRUE FAITH; and the title of the second is, TRUE REPENTANCE. We are in hopes to issue one Number every two weeks, until the series is completed. Saints, if you wish to see your numbers quickly doubled or quadrupled in these countries, spread, with an untiring zeal, the printed word, and seek most diligently to save yourselves and your neighbours. When you labour with your might, God will labour with you. When you become idle or slack, God will slacken His hand in crowning your efforts with success. Each Number will contain sixteen pages. Price 2d., or 14s. per 100.

Foreign Correspondence.

ST. LOUIS.

St. Louis, Missouri, July 22, 1856.
President Orson Pratt.

Dear Brother—To receive a letter from me, dated as above, may, for the moment, cause you to wonder whether I have repudiated the hand-cart expedition, set my back towards the camp of Israel, and turned again to the beggarly elements of the world; though, to speak the truth, I was never particularly attached to the latter. I will therefore say at once that I have not given up the gathering. In-

deed my sole business in this City is to help it on.

On the morning of the 18th instant, Elder D. Spencer informed me that he wished me to go to St. Louis, and be ready to leave camp by 12 m. This gave me a very short time to get ready, for you must know I was getting, somehow or other, to be rather an important man in camp. So rapid is promotion in this country, that, before I had been at Iowa a fortnight, I had received a double captaincy—captain of the second hundred of the fifth company of P. E. Fund, or hand-

cart emigrants, and captain of the camp guard. I therefore relieved my guards, delivered over my two captaincies into the hands of others, weighed my hand-cart baggage, packed up the rest I had, kissed my wife and child, shook hands with my friends, and reported myself ready about the appointed time. I then received my instructions, while a mule was being saddled and bridled to carry me to the railroad dépôt. Some of the brethren from the mountains testify how awkward they feel when they are sent into the world to preach. I suppose I felt about as awkward at the thought of being fixed on the back of this mule, as such brethren do when they think of being fixed upon a public platform. However, as I do all my preaching in the name of the Lord, I resolved to do my riding in His name too. So I mounted my steed accordingly, and, though I had not sat on any animal's back for about fourteen years, my good mule brought me safe to the dépôt, when I patted his neck, jumped off his back, tied him to some railings till some one came for him, and seated myself in a car for Muscatine. I said he brought me safe. Well, it must be a rather difficult thing for one to fall from an American saddle, if the girth is tight and the stirrups not to long. Mine were a little too long, but I did not stay to shorten them.

I took passage at Muscatine, on the *J. M'Kee's* mail boat, for Keokuk, though in reality it stopped at Montrose, opposite Nauvoo, where I arrived about 11 a.m., on the 19th. I had long desired to see this once fair City of the Saints, but certainly I did not expect to see it previously to my reaching the mountains. However, though the privilege came unexpectedly, it was none the less appreciated. It struck me that the site of the City was one of the finest on the river, and I think so still. I came by the stage from Montrose to Keokuk. While ascending the hill at the back of Montrose, I had a splendid view of the Mississippi and the City of Nauvoo. The Temple of the Lord, noble even now in its desolation, must have been a beautiful and striking feature in the picture, ere the abomination which maketh desolate, had marred it with its profane and deathly touch. I must have had a heart of stone, if I had passed a place of such exceeding interest to all Saints without my mind reverting to days and scenes gone by. A thousand reflections flitted

before my mental vision. The toilings to support nature and build up a City and Temple to the name of the Most High, the struggles with poverty, sickness, and mobs, the goings forth of the Elders with the everlasting Gospel to the nations, the gatherings of the Saints, the words of inspiration from the lips of the Prophet, the administration of the holy ordinances, the martyrdom of the two Prophets, the exodus of the Church and its flight into the wilderness, the wild and vain-glorious triumph of the powers of darkness—these and similar thoughts crowded upon my mind, and I exclaimed in my heart, "How long, O Lord, how long, before the days of vengeance and restitution? How long before the building up of the waste places of Zion?"

Whilst on the *M'Kee*, the question of the "Mormons" came up. Their admission into the Union, and polygamy were of course the main topics. From all I can learn, one of the party was Judge Kinney. He rather supported polygamy and the Constitution adopted for Deseret, as a State, and said, that a certain Alabama Congressman declared it was the best Constitution he ever saw, in fact it was a model Constitution.

I and my fellow travellers arrived at Keokuk about 3 p.m., dusty as millers; the stage-driver most considerately contriving to set us down within a hundred yards of the boat just as she moved off; thus leaving us the agreeable alternative of waiting till Monday dinner time for another mail packet, or engaging another passage on whatever boat might chance to appear. I got my dinner and walked to the river side, when about half-past 4 o'clock a small freight boat, the *Laclede*, made its appearance, having just come down the Rapids. I took my passage on this, and arrived at St. Louis at 6 p.m., of the 20th. I particularly enjoyed my voyage down the river. Its banks and the numerous islands, gaily wooded, as they are, to the water's edge, have quite a cool and refreshing look this hot weather.

I found here Elders E. Snow, J. H. Hart, A. O. Smoot, J. W. Coward, and others. This day Mr. A. W. Babbitt came in. The evening that I arrived, being Sunday, I attended the Saints' meeting, and addressed the assembly for a short time. Elder Smoot followed. This Stake is thinned, by about 300, who have left for the mountains.

Thus I have told you all about my visit to this place. I will now refer back to my sea voyage, according to promise made at Boston. Besides the short note from Boston, I wrote to you by the pilot, which last letter I have seen in the *Star*, since coming here. By the bye, I have had quite a treat in perusing *Stars*, *Deseret News*, and *Mormons*, since my arrival here. I have read the *Stars* up to Number 27, excepting Number 24. It did me good to see these old acquaintances, for not a newspaper of any kind reaches the camp at Iowa City. The route to there must be fatal to them. But about the voyage. The letter from the Presidency of the company has, ere this, given you an account of the principal events that occurred on board. I shall, therefore, give you a few of my thoughts upon things pertaining to our voyage, and sea voyages in general.

You may probably wish to know how I like the sea. Well, I like the beginning and end of a sea voyage better than any other part of it. Some sing,

"A life on the ocean wave,
A home on the rolling deep."

If I had been brought up to the sea, perhaps I might have joined in chorus. But, as it is, ship life is to me dull and fusty life. It wants the charming variety and freedom, and the exquisite freshness and sweetness of life among the fields, and woods, and hills, in which I ever took so much delight. I like sailing on such a river as the great "Father of Waters," a vast deal more than on the ocean. River sailing, I say, for me, for I can then enjoy both land and water. But, after all, there is nothing like old, firm, solid, glorious terra firma. Sea-sailing is very pleasant at times. I could sit for hours on the forecastle, and watch our noble vessel dashing through the briny waves, and lashing them into an innumerable variety of fantastic forms of spray and foam. But then, who can possibly like to be continually rocked about, as though he were having a child's ride in an English swing boat? Who has any taste for a dizzy head at every breeze? Who wishes to be forced into a gait as unsteady, staggering, and uncertain as the drunkard's? Who admires treading on a platform that seems the plaything of an everlasting earthquake? I have no great taste for these things. I can make myself, with a little exertion, tolerably comfortable at

sea, whenever it is advisable for me to go there, but when I have the privilege of choosing, I like to be where I can enjoy myself more naturally and more fully, and with less effort than I can on a long sea voyage.

While at sea, it often struck me that sailing vessels were certainly behind the times. The idea of waiting, day after day, on the idle wind is bad enough, but the reality is much worse. It makes one feel like getting out and pushing behind. Then the wind comes with a bit of a vengeance, as if to make up for lost time, just as people hurry when they have been loitering on the way. Then the willing ship dashes through the waters like a mad thing, at the rate of a dozen miles or more an hour. We tack to the right and tack to the left, and, after sailing so heartily for 200 or 300 miles, the captain takes an observation and finds that we are 20 miles worse for all our trouble, or perhaps we are in about the same place as when becalmed, or, if we have had a little better luck, we may have made a score miles. I often wondered how it was that the power of steam was not more used in navigating the ocean; and I certainly think that the time is not far distant when steam will be applied more commonly to freight and emigrant ships, if not as a principal motive power, at least as an auxiliary.

I have often heard of the waves running "mountains high," but I have not seen them do it. I have seen them assume the appearance of a vast, everchanging, miniature mountain system, with countless summits of spray and foam. There is another peculiarity pertaining to old ocean, and that is, it appears to be up-hill all around the ship, look which way you will. Thus every morning when I got up on deck, while at sea, the vessel seemed fixed in the same old hole, which, especially when combined with a calm, had a certain wearying effect on my patience, and I suppose others felt the same.

I think, altogether, that we, on the *Horizon*, had as agreeable a voyage as most emigrants are favoured with. We had an occasional rough breeze, that put us to the right about, and split a sail or two, but not a single storm did we experience from the time we left Liverpool till we sighted Boston. We had every variety of weather but storm—wet, dry, calm, light and strong breezes; foul winds often, fair very seldom; warm, a good deal

of cold; clear, and plenty of fog. Indeed, we all felt relieved when we escaped from the clammy, flabby regions of eternal fog, that is, from the banks of Newfoundland. The principal things we enjoyed in that raw clime were the sight of a few fishing boats, and a taste of fresh cod fish, which the captain obtained in exchange for a few nails. We would, for a time, sail hard with a strong breeze, till many of the people were sick, then we would have a slight breeze or a calm till the majority of them had recovered. And so we passed our voyage, the weaker of us alternately sick and well, according to the weather. There was one thing, however, which I did not anticipate, and that was, the protracted debility consequent on the sea-sickness. I would scarcely have credited, had I been told before my embarkation, that, after being sick two days, I should not recover my wonted strength, during the remainder of the voyage. Yet such was the case. And the experience of many others was similar. Indeed, not once before landing did the company, as a whole, fully regain the heartiness and vigour manifested previously to the sick attack. I felt my spirits good and willing, but my body weak. Sometimes, after walking from the lower 'tween decks up the ladder to the main deck, it seemed imperative on me to sit down and rest, while to carry a saucepan, or boiler, or my child upon deck, was indeed a severe tax on my strength. To use a common expression, I was as "weak as a cat," and I was a king to many. I was considerably better at times, and, on the whole I gradually mended as we neared Boston. But terra firma and fresh provisions were the best doctor for me, and for the others too.

As regards our Captain, I can speak nothing but good. He was ever easy of access, familiar, and communicative. Of our religion he was not particularly enamoured, but he would not suffer it to be traduced in his presence. He acted like a man and a gentleman. As our Captain, he felt that we had a right to civil and courteous treatment at his hands, more particularly so long as we paid proper respect to him and his officers, and men. He repudiated, altogether, the system of treating emigrants like dogs, the more so, as he observed to me, because, for aught he knew, there might be among his passengers some who were far su-

periors in intellect, understanding, and general information. More than once did I hear him remark on the superior morality, order, and cleanliness which our people exhibited, when compared with ordinary emigrants. I knew this before, but still it is pleasing to me to hear Captain, as well as others, frankly acknowledge the truth about us. He was rather surprised that he had 850 people on board, and did not hear an oath from them. It was warm and trying work at the cooking galley very often, but he favourably contrasted our conduct there with that of other emigrants, especially Irish, instancing their numerous bloody quarrels, and stating that his favourite and most effectual arbitrator and peacemaker was the hose, whose services he frequently found himself under the necessity of applying for. I believe he had the universal good will of the company, as indeed he deserved.

The first mate was a very different man. He was a wiry Yankee, irritable, snappish, and as surly and unapproachable as any Englishman need be. He was a man who would make few friends, for it was a hard matter to feel at all disposed to get at him. His countenance was generally dark and forbidding, as though he had some deep and awful purpose pent up in his soul. He would go about the deck at times roaring like a bull of Bashan. He unscrewed himself a little during the latter part of the voyage. He was a good seaman, determined to keep his men in order, but a rather poor fist at governing himself. If he e'er be Captain of a vessel again, I should be sorry to be one of a company of emigrant Saints on his ship. I believe he would protect his passengers from his men, or from others not belonging to his ship, but, not being able to govern himself, and being a thorough tyrant in his wrath, something unpleasant might be justly expected there. I heard him boast of once putting two refractory sailors in irons, and feeding them on bread and water the remainder of the voyage. He had, doubtless, discretionary power to confine them, but, I should think, not to diet them on bread and water.

The other officers and the sailors, like most of their class, could crack a joke and breathe an oath with apparently the same grace and satisfaction. Judging mates, and men as seamen, and not as Saints, I am convinced that we were greatly

—favoured, and I thank the Lord for it.

While at the camp, I heard a little more about the captain and mate of the *John J. Boyd*. They were truly bad, bad, bad! They would make nothing of knocking a sailor down with their fists, a cable, a handspike, or whatever first came to hand. And where they hit was no matter, whether on the face, or head, or anywhere else. I was told, by those who were passengers on board, that the Captain actually ran the sailors about with a na-

ked cutlass in his hand. The Saints fared, of course, a little better, but I believe they were not all wholly exempted from corporeal punishment, by those brutal fellows who had guidance of the ship.

Wednesday, July 23. Elders Smoot, Neilson, and others have started to day in the *Edinburgh* for Florence. I am going to leave this afternoon.

No more at present.

Love to all in the Office.

Tours in the Gospel,

J. JAQUES.

Obituary of Lucy, the Mother of the Prophet, Joseph Smith, Jun.

(From the "Mormon.")

Washington, D. C. July 5, 1856.

Editor of the *Mormon*—In the 19th number of your paper, I read a notice of the death of Mrs. Lucy Smith, mother of Joseph Smith, the Prophet; and who has been for the last twenty-six years familiarly known to all the Saints as "Mother Smith."

She was born in Gilsum, Cheshire County, New Hampshire, July 8, 1776. She was the daughter of Solomon Mack, who was born in Lyme, New London County, Connecticut, September 26, 1735. He served in the war against France, and took part in many severe contests, and retired from them, suffering great personal injuries, and was discharged in 1759; subsequently married Lydia Gates, daughter of Nathan Gates, of East Haddam, Connecticut.

He commenced a new settlement in the wilderness, forty miles from inhabitants. His wife adding to the duties of mother those of instructress, as there were no schools in the wilderness. On the commencement of the war of Independence, he enlisted into the service of his country; was for a considerable length of time in the Land forces, and, afterwards, accompanied by two of his sons, Jason and Stephen, entered the Naval service of the Colonies, and continued to encounter many of the stirring and thrilling incidents, to which our young marine was constantly exposed, until the close of the war. Mother Smith was therefore born in troublesome times. The first seven years of her life being spent in the care of her pious

and intelligent mother, while her father and brothers were battling for the Independence of their country. They were exposed to every vicissitude which was incident to the distracted state of the Colonies, and the absence of the protectors of the family.

In youth, Lucy was somewhat remarkable for a pensive character. Her mind being awakened by the death of her sister Lovina, she determined to obtain that which she heard spoken of so much in the pulpit—"a change of heart." Of this circumstance, she says in the history of her life—"To accomplish this I spent much time in reading the Bible and praying, in my great anxiety to experience a change of heart." She went to live with her brother Stephen, in Tunbridge, Vermont; and on the 24th of January, 1776, was married to Joseph Smith, by whom she had ten children—Alvin, born Feb. 11, 1779—who died Nov. 19, 1822; Hyrum, born Feb. 9, 1800; Sophronia, born May 18, 1803, at Tunbridge, Vermont; Joseph, junior, born Dec. 28, 1805, at Sharon, Windsor County, Vermont; Samuel Harrison, born March 13, 1808, and died July 30, 1844; Ephraim, March 13, 1810, died March 24, 1810; William, born March 13, 1811, at Royalton, Vermont; Catharine, born July 8, 1812, at Lebanon, New York; Don Carlos, born March 24, 1816, at Palmyra, Wayne County, New York; Lucy, born July 18, 1821, at Palmyra, Wayne County, New York. The care of rearing such a family, the labour of opening new farms in a wilderness

country, (as western New York then was,) which must have necessarily surrounded a mother, where a family, enduring much sickness and distress from accident, were her lot. She became a member of the Presbyterian Church, and three of her children, Hyrum, Samuel Harrison, and Sophronia followed her example; and while Joseph was seeking the Lord with all his heart, to know what Church he should join, the visions of heaven were opened unto him, and he was entrusted with the Plates of the Book of Mormon, inspired by Revelation to translate them, received the authority of the Priesthood, and laid the foundation of the Church of Jesus Christ of Latter-day Saints, which is now so widely spread throughout the world.

During the infancy of the Church, and while the work preparatory to its organization was going on, Mother Smith and her family had sever's struggles to encounter by the opposition of the world around—persecution, poverty, and sickness—her faith and works were sufficient to bear her up against every oppression which men heaped upon her devoted family. Immediately upon the organization of the Church, on April 6, 1830, she received baptism for the remission of sins, and the gift of the Holy Ghost which buoyed her up against all opposition, and prepared her to rejoice, amid the most dreadful persecution and sacrifices that mortal was ever called upon to endure. In 1831 her husband and family moved to Kirtland, Ohio, where they resided until '37; but the hand of persecution was not arrested by this movement. Her son, Joseph, was followed by a multiplied succession of vexatious law suits, which were invariably unsuccessful, but being attended with heavy expense, served to impoverish the family. On the 25th of March, 1832, Joseph, junior, was dragged from his bed at midnight, daubed with tar and feathers, and otherwise severely injured. Aquafortis was poured into his mouth, he was choked by the throat, and left for dead. His infant child, sick with the measles in bed with him, at the time of the outrage, was thereby exposed to night-air, and died immediately (she may be called the first martyr of this dispensation).

In 1837 the persecution in that County became so dreadful that her husband was made a prisoner, and the family were under the necessity of fleeing from Kirtland,

and afterwards located in Far West, Missouri, but it appears only to encounter a more terrible storm. The fatigues of this journey of a thousand miles, land travel, and performed under indigent circumstances, were enough to wear out persons of their age, yet were endured much better than could have been expected; but this labour was hardly dispelled by rest, when a renewed persecution burst around the Saints with unabated fury.

The cruelty of this mob, exceeding all possibility of description, was legalized by the exterminating order of Lilburn W. Boggs, Governor of Missouri, and rigidly enforced by Major-General Clark, who marched thirteen thousand men to Far West, and executed the cruel decree. Joseph and Hyrum, her beloved sons, were betrayed into their hands under positive pledges of protection.

They were then permitted to bid adieu to their mother and families, and were told that "to-morrow they die at 9 o'clock," from which fate they were providentially saved, through the interference of the gallant General Doniphan, who declared to Major-General Lucas, "It is cold-blooded murder, and if you execute them I will hold you responsible before an earthly tribunal! So HELP ME GOD!" An imprisonment of six months followed, during which time they were asked how they liked "*Mormon beef*," having reference to human flesh, on which they had been fed. All the members of the Church of Latter-day Saints were expelled from the State during the winter and spring, or perished by the violence of their enemies. An aged father and mother arrived in Quincy, Illinois, penniless and friendless, surrounded by the wives and children of those imprisoned, and who had perished from murder, exposure, or otherwise. Soon after, the family settled at Nauvoo, Illinois. The toil and suffering of this persecution was too much to be borne by a man of his age, and Joseph Smith, senior, died at Nauvoo, Sept. 14, 1840. He had faithfully performed the duties of Patriarch over the whole Church, and blessed the fatherless for six years. He was the first to receive the testimony of Joseph, and had borne the heat and burden of sustaining the Word of the Lord, all the day long, and at last laid down to rest, full of faith, integrity, charity, and good works, aged sixty-nine years, one month, and two days.

Mother Smith was thus left a widow, worn out with toil and sorrow—her house having been filled with sick like a hospital, from the time of the expulsion from Missouri, many of whom owed the preservation of their lives to her motherly care, attention, and skill, in nursing them, which she did without any pecuniary consideration, and the extent of which cannot be appreciated, but by those only who are personally acquainted with the dreadful scenes of sickness and distress which followed, in consequence of the Missouri expulsion. From this time, until the day of his death, she lived with her son Joseph; she was visited, congratulated, and comforted by thousands who had partaken of their bounty, or listened to her testimony, and those who were desirous of making her acquaintance. Her spirit was like a fountain of light, that dispelled error and disseminated truth, wherever its influence was felt. From the time of the commencement of the work, until the death of her husband, their house was open to all, and tens of thousands of persons listened with delight to her teachings.

On the 7th day of August, 1841, she was called upon to part with her youngest son, Don Carlos, who was suddenly snatched away from this vale of tears, occupying at the time of his death the position of Brigadier-General of Illinois Militia, and editor of the "Times and Seasons," leaving a wife and two children. He was universally respected, and his loss deeply felt and deplored by the community. The assassination of Joseph and Hyrum, under the protection of the Governor of Illinois, so shocked and benumbed her sensibilities and her aged frame, that she never fully recovered. This awful scene, the bringing home of the mutilated bodies, the violation of all legal protection, the moaning cries of widows and fatherless children, brothers and sisters, besides tens of thousands of weeping friends, combined to form a scene that no mother upon the face of the earth was ever before called upon to encounter. As if the blow had not been sufficient to crush a mother's heart, Samuel Harrison Smith, in escaping from the murderers of his brothers, overheated himself, which brought on a fever, that terminated fatally, July 30, 1844.

But recovering somewhat from the effect of her afflictions, she composed a history of her life, which contains many

thrilling incidents of herself as well as of her family, which are given in her own style, yet mingled somewhat with evidence of difficulty of her remembering dates. When the Saints resolved to leave Nauvoo for the *Rocky Mountains*, she addressed a General Conference, bearing testimony of the truth, and of her desire to lay her bones in Nauvoo beside her husband and sons. From that time, until the day of her death, she mostly resided in Nauvoo, with her youngest daughter, Lucy Miliken, excepting the last two years, when she resided with her daughter-in-law, widow of her son Joseph. She enjoyed the gifts and influence of the Holy Spirit much.

Blessed woman! her name and memory are engraven upon the tablets of the hearts of tens of thousands, and will be handed down to millions yet unborn, who will speak her praise and talk of her virtues and goodness, of her motherly kindness, her watchful care and administration to the sick and afflicted—the kind and affectionate mother, the beloved wife, the partner of her aged and venerable husband—of her deeds of love, her virtue, faith, hope, and confidence in her God, the trials and persecutions she bore for the Gospel of truth, her unvarying steadfastness to truth through all circumstances; and being filled with charity to all, her God blessed her, and nerved her up to bear the persecutions and trials she was called upon to undergo, and gave her strength and grace sufficient for her day, and, in copious profusion, poured out His Holy Spirit upon her.

Few indeed are the women that have ever lived or graced this lower world, that occupied the position she did. The chosen of the Lord, to bear and bring into the world one of the greatest Prophets the world ever produced, even one chosen and ordained of God to bring about His glorious purposes in the dispensation of the fulness of times, that all holy Prophets have spoken concerning, ever since the world began—together with his brother Hyrum—clothed with the holy Priesthood of God, holding the keys of salvation, immortality, and eternal life to a ruined and fallen world. He conversed with God, and his Redeemer, and with holy angels from the courts of the eternal world and gazed upon the order and glory of the same, and understood the law that appertains to eternal life. Not only so, but she was the wife, the partner of the earthly father of such sons